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By Prof. Wm. Henry Peck, Author of the "To Stone-Cutter of Lisbon," Etc.

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CHAPTER X. Continued

"You say so now. I expected you would," remarked Luke, coolly. "Catharine Elgin, I am a desperate man; unscrupulous when my interest demands it. I had intended to use other and less severe measures to make you the wife of my son, but having discovered that you have given your love to James Greene, and because you have learned of your father's existence I am not to be trifled with now. I tell you plainly, you shall never be less a prisoner than you are now, until you are the wife of Charles Hammond."

"I have never seen him," said Kate. with scathing contempt; "but merely because he is your son I detest and abominate him. You are wasting time, Luke Hammond."

"Your father's life depends upon your resolve," said Luke, coldly.

"Wretch! Have you not already injured him beyond barbarity itself?" cried Kate. "You dare not take his life."

"You forget that he is, in fact, already dead and buried," said Ham-"The very fact that I have done what I have should prove to you that I dare do anything-and will do anything," he said, flercely.

"Are you, Mrs. Harker, a woman, and hear you this threat without raising your voice?" exclaimed Kate to

"Tell her, Luke, tell her what I am to you. The truth may weaken her courage," said Nancy, writhing under Kate's ecornful words.

"I will sometime hereafter," said Luke. "Better wait until Charles has arrived to urge his suit."

"Leave me! in Heaven's holy name, I beg you to leave me," cried Kate. Then clasping her hands and falling upon her knees, she cried:

"Oh, mother! dear mother! look down upon thy most unfortunate child! Ask from our God His powerful aid to free me and my poor father from the crueity of this wicked man. And, oh God! hear my mother's prayer!"

She covered her lovely face with her hands, and wept bitterly.

"She melts at last," said Tuke, with a grim smile of triumph.

"Melts!" exclaimed Kate, springing to her feet, and standing defiantly erect. "I am rock-iron-steel to you, villain. Would to Heaven I were a living sword to cleave you down where you stand-thou hideous, cruel, ungrateful scoundrel!"

"I shall not forger your compliments," said Hammond, quivering with rage. "I have little time to waste in talking. You hold your father's life or remain rebellious to my commands." "Rebellious!" said Kate. "I owe you

no obedience." "If your father, then, shall command you to marry my son, will you obey him?' demanded Luke.

"In his right reason, my father would hite his tongue off ere he would consent to such a thing," said Kate. "Knowing that, I would disobey his forced or insane command. Leave

"You hope to be rescued," sneered Luke. "You shall sooner fly. You hope for the aid of James Greene. True, he will seek for you and finda swift and sudden death."

"Oh, Father in Heaven! This is too much!" sobbed Kate, almost swooning with a new-born fear.

"Tell me, inhuman being that you are! Can you be my mother's brother? Is there a single drop of kindred blood in your veins and mine?"

"Why question it?" "Because my mother was kind, loving, plous, gentle-she would not force a pang from the heart of her bitterest foe, though in being merciful she should have broken her own. And you -you are-what? I can find no name to describe your villainy! I dare you, cowardly tryant, to face James Greene with a threat! He would crush you, but for the hair of your head, which has grown white with evil. Leave me.

I say!" "Take this fact to bend you with its terror, Catharine Elgin," said Hammond, hoarse with rage, and astounded ter's trade. During the last three years at her courage. "James Greene will come here to-night; a note in your writing will lure him here. He goes not hence a living man."

"Heaven will protect him and punish you," replied brave Kate.

'We shall see," said Luke, fiercely Greene mest die or I must hang. Look instant you discovered my will." at me and say if I am one to sacrifice my life for that of James Greene." He turned his dark and evil face so

that every desperate purpose in his now, had I the will." soul seemed blazing upon it in fearful

"Leave me! You look like a flend." said Kate, shutting her eyes in terror. "To save the life of James Greene." said Hammond, "will you consent to obey me?"

"If James Greene loves me as I love him, and from my soul I believe be does," said Kate, gazing firmly at her lifelong misery. And to know me the life and liberty. Money I need-money wife of another would be agony to him. I will have. I now say to you plainly. as to see him the husband of another would be woe to me, Luke Hammond. I place my trust where my mother taught me to place it, and where know she now is-in heaven!"

She pointed upward as she spoke, an the noble dignity and confidence of her day." And bowing with mock politeface and attitude abashed Hammond

while he admired. "Ry my blood!" he muttered as he "I half wish Charles may refuse. That pallid lips of his tortured prisoner, to terial was cigar brown canvas trimmed force her to marry me will be infinitely laugh.

----harder than to make her Mrs. Charles Hammond. Surely my son will arrive

> this day." He met Stephen pacing the ball. "How is be?" asked Luke. "Awake and wants to see you," sale

> Stephen "He is perfectly sensible, then?" "Yes, sir, and would talk with me ! would answer him," said Stephen.

"I will give him a chance to wag his tongue," said Hammond, with a hard, cruel smile, as he entered the crimson chamber.

"Good day, Elgin," said Luke, taking a seat near the bed. "I am rejoiced to see your eye so clear. You feel better? "Villain! Have you come to renew your tortures?" groaned Henry Elgin. Where is my child?"

"She is in the white-and-gold cham ber, Henry Elgin, and there to remain until she shall become Charles Hammond's wife."

"She will die there, then, for she loves James Greene," said Elgin. "Alas! my poor child!" "She may forget James Greene if

you command her to marry Charles Hammond. "I shall not command her. You know

it well, scoundrel." "Not even to save your life-to regain

health and freedom, Henry Elgin?" "No; not for twenty such lives as fly away! don't!" mine would I make my daughter misernot give me my liberty; my life you are it under the brick. stealing from me by slow torture." "To save her life, then, will you com

mand her to wed Charles Hammond?" "Monster! Will you dare harm that daughters, good birdies!" innocent girl, the child of your sister?" "She must become Mrs. Hammond

I have sworn it, plotted it for years." "Luke Hammond," said Elgin, "my My house has been your home for years. All that I enjoyed you shared. Your sister was my wife; my child is where he found Hammond anxiously your niece. Have you no humanity, awaiting him.

no gratitude?" "None, Henry Elgin," said Luke. None, when to show such would be of bankruptcy. I have no friend of his shop, but over in Brooklyn, seeing whom I can borrow. If I fail it will be about putting up a house. But I found proved a fraudulent bankruptcy. I him." have been entrusted with large sums by various persons. Those sums I every dollar. A time for settlement is as a new cold cut chisel," said Daniel.

near at hand. You are rich, very rich, and could have saved me a year ago." "The riches you call mine by right belong to James Greene," said Elgin, to me for money advanced." "Too late to speak of that now," said

be dead, I have prevented a settlement dollar, so give me the bit of pape." fer you to go free with the power and opened it and read, written in pencil: will to ruin me? Do what I tell youmake over all your property to your daughter, as all men now believe you daughter to become the wife of my son, and you shall go free."

You would not dare trust me free, You would murder me after having gained your purpose," said Elgin.

"Not if you would pledge me your colemn word of honor. Henry Elgin, to leave me unmolested."

"What if I advance you the money you need to save your reputation? asked Elgin.

"Yon cannot, Henry Elgin," said Hammond. "You are dead to the world: Make a will dated prior to the day of your supposed death, leaving your property to your child, and she can advance the money at your command. You cannot appear again in New York while I am in it."

"You would fly elsewhere with the money," said Elgin. "You are a defaulter, a villain, and would use the money so gained to pay your debts. Nor shall I defraud James Greene any longer of his rights. I have been a bad man, and now I am suffering my just punishment. Years ago the father of James Greene, when dying, made me the guardian of his infant son, who now loves my daughter. I was false to the trust. Young Greene had no relatives, and I easily gained undisputed possession of the property. Then I apprenticed the boy to learn the carpenof my life among men I repented of my villainy. For the sake of my child dared not reveal my crime, but I took a course which would have righted James Greene and left her with an unstained name, had you not interfered. I do not think you dare to mur-"I have gone too far to retreat. James der me, or you would have done so the

> Hammond muttered: "And I would, by my blood! but 1 thought you were dying-and I would

He dared not tell Henry Elgin that the will was lost, lest the knowledge should cause him to grow strong in re-

sistance. "You are right, Elgin," said he, at length. "It is needles to disguise the chill preventing digestion, and indimatter. The principal part of your gestion being an indirect promoter of property is in real estate. I wish it kidney disease. A tumbler of water sold, and the money to be placed in my sipped in the morning immediately on hands. Once in my hands I will leave rising, another at night, are recomtyrant, "he will prefer sudden death to America, and you shall be restored to as the highwayman said to the traveler. 'Your money or your life!' I say more -'Your money or two lives; your and your daughter's! Think of it. I will give you a few hours only for reflection and decision. Till then, good ness Luke left the crimson chamber to prepare the springing of the trap he had set for James Greene. A deep and left the room and strode along the hall, bitter curse rolled after him from the

CHAPTER XI.

LUKE HAMMOND SPRINGS HIS TRAP. After three hours of hard labor in the old store room, which was upon the ground floor of the mansion, Luke Hammond pronounced his man-trap in fine working order, and having retired to his library summoned old Fan.

She entered the library with her halfidiotic, balf-savage grin and waited for orders. "Fan." said Hammond, avoiding her

sharp, distorted eyes, "there's five-dollar gold piece for you."

He placed the coin upon the table, and she snapped it into her pocket in a second.

"Good! we are to have some devil'ry." muttered Fan, smacking her withered

"At 9 o'clock." said Hammond, "you will place yourself in the vestibule. After a time a gentleman in a white bat will enter the yard gate boldly, walk up to you, and you will say, 'The note." He will give it to you. Then conduct him into the rear parlor, and bring the note to me. Do you understand?

"Yes, Mr. Hammond," sald Fan. "Very well. Now, have dinner served at 6, and go about your business," said

Hammond. Old Fan departed, chuckling over her good luck.

"He pays well." she muttered, as she retreated to her den near the kitchen. "Pays well! It's a pious pleasure to serve Luke. I wonder what villainy he is about now. He's got the true master and mistress of the house locked up! Ho! Luke Hammond, you're a fine bird. But you pay in gold -good red and yellow gold."

She counted them a score of times,

able. My life and liberty! You dare and returning them to the sack placed "Nobody will find you-nobody!" she

said, raking ashes over the brick. "You're mine-you're my sons and A pair of greedy, longing eyes were

watching her all the time through the alley window. The eyes belonged to Daniel, who had just returned from his purse has often saved you from ruin. errand and had peered in by accident. Daniel resolved to think about the matter and hastened to the library,

"You have been long enough to go around the globe," said his master. "I had a time of finding him." said to ruin myself. I am upon the verge Daniel. "Mr. James Greene was not at

"What did he say?" asked Hammond. "He read the note, put it in his pocket have used in speculations, and lost very keerfully, and looked at me sharp

"Well, what then?" "He took the sachel, peeped into it and smiled." said Daniel. "Then he wrote on a bit of paper, gave it to me "and you are already largely indebted to give to Miss Elgin, and then gave me a dollar."

"He's very generous," said Ham-Hammond. "Though all believe you to moud, with a sneer. "Here's another of your affairs. My notes due to you I Daniel produced a small note, neatly bave destroyed. Think you I will suf- folded, and gave it to Hammond, who

"Expect me. "We'll expect him," muttered Hammond. "Now, Daniel, go relieve Stehave already done. Command your phen. Stay; any shipping intelligence?" "Yes, sir," said Daniel. "Bark Gleaner coming up the bay."

"Good!" almost shouted Hammond. "Daniel, there's another dollar for your news."

Daniel grinned, secured the money in his vest and bowed himself out.

"To be served well, pay well," said Hammond, when alone. "I've had villains about me all my life, and they have been true to me always, because I have paid well and promptly. That fellow. Daniel, knows I can hang him." and he might have added truthfully. "and I know he might oblige me in the same manner." But the reflection was very unpleasant, and he thought of something else. He thought of his son Charles.

To be continued.

A Two-Edged Compliment.

The Boston Journal tells a story of an actor who was accustomed to spend his summers in Wilton, Me. There be noted when, as the custom was, a farmer "killed a critter," the liver, sweetbreads, kidneys, etc., were thrown away. He offered to purchase these delicacies, but, though he got the goods, the "sturdy farmer scorned his

proffered gold." Not long after be observed as he walked through the village that he was the cynosure of all eyes, and was followed by a wondering, if not an admiring, crowd, chiefly of the young. "Aha," thought he, "I cannot escape my fame; my glory as an actor has followed me even to this obscure hamlet." And he was mightily puffed up till be overheard one yokel shout to another: "Bill, there goes the feller what eats innards!"

How to Drink Water.

A beginning of kidney trouble lies in the fact that people, especially women, do not drink enough water. They pour down tumblerfuls of ice water as an accompaniment to a meal. but that is worse than no water, the mended by physicians. Try to drink as little water as possible with meals, but take a glassful half an bour to an hour before eating. This rule persisted in day after day, month after month, the complexion will improve. and the general health likewise. Water drunk with meals should be sinned. as well as taken sparingly.-Good Housekeeping.

A toque formed of shaded nasturtiums was worn with an effective brown costume seen recently. The magirl begins to turn my brain. But to which Luke replied with a mocking with embroidered taffeta to match and coffee colored guipure

Must Learn How to Face the Prosperity as Well as the Hard Conditions of This World.

NEW YORK CITY .- The Rev. Dr. Frank NEW YORK CITY.—The Rev. Dr. Frank Olivine Paternity, preached Sunday morn-ing on "Facing the Circumstances of Life." He took his text from Philippians iv: 12: "I know how to be abased, and I also know how to abound. I have learned the secret." Dr. Hall said:
In other words, Paul said, "I have learned the secret of how to be independent of circumstances. I know how to face humble circumstances, and I know how to

face p.osperity."
That is a great lesson, and one which few men ever do learn. But it is a lesson which we all need to learn in order to preserve happiness, the integrity of character and to make the most of life. and to make the most of life.

First—Let us look first for the secret of
how to face humble circumstances. Every
one stands in danger of being reduced to
poverty. No matter how much you may possess to-day, on the morrow it may be all swept away. If you put your money in a bank the cashier may abscond with it and leave you with nothing but a book with certain hieroglyphics scribbled therein to indicate that you were once affluent. If you put your money in mining stocks, the ore may give out, or had management may ruin the enterprise. If you invest in a railroad, a rival line may get all the traffic, or some unscrupulous speculator may wreck the business for his own enrichment. If you buy real estate, it may depreciate upon your hands, or a fire may sweep away your holdings in a night. If you conclude to wrap your treasures in a napkin and hide it in a hole, some thief may discover and steal it. So no matter how rich you may be, to-morrow you may be as poor as any. Proverbially, riches take to themselves wings and fly away.

Lifting a loose brick from the hearth she raised from a hole beneath a small sack of coins, which she untied and emptied upon her bed.

"Good birdies," said she, fondling the coins tenderly, "are you well? Here's another yellow lark to nestle with ye. Make him at home, birdies. You are the only children I have now. Don't fly away! don't!"

She counted them a score of times.

It is, therefore, extremely important that

render.

I take it that this was one of the great reasons for the contentment of the man who wrote the words of our text. He was independent because he was a skilled workman, and knew how, by the use of his hands, to command in any community the necessities of life. The Jewish people were extremely wise, in many directions, and necessities of life. The Jewish people were extremely wise in many directions, and their wisdom was nowhere more manifest than in the rule which they made as to the education of youth. Every Jewish boy, no matter what the circumstances of his life, must be taught a trade. The boy Saul, although probably from an early age predestined by his parents to become a scholar, a teacher, a religious leader, was nevertheless taught to make tents. That is, he knew how to weave camel's hair and other material into the fabric of which tents were made. Thus, after his conversion to Christianity, when his worldly prospects were ruined, and he had cast in his lot with the poorest and humblest people on earth, he was, as for as it is possiprospects were ruined, and he had cast in his lot with the poorest and humblest peo-ple on earth, he was, as for as it is poss-ble for a man, independent. How was it that this man was able to travel over the world delivering his message to slaves and people without resources? When he went to a new community he at once sought work, and found it because he was skilled in making something which that commu-nity needed. He earned his bread by the work of his hands, and spoke his message because he loved it. And when the peo-ple to whom he spoke came to him out of gratitude and wanted to contribute toward his support, he accepted their hum-ble gifts on the principle that the laborer is worthy of his hire, and thanked them, but repeatedly declared that such gifts were not necessary to his life. "For I am not in want," he said. "I can earn the necessities of life."

which he could command the necessities of life. He might never be called upon to use his ability in that direction, but the possession of it would mean liberty. He would no longer be haunted by the fear that if he did not conform his opinions to those of the church authorities the bread children. The knowledge that he had pow-er to command bread for his family by the toil of his hands would give to him entire freedom in search for truth and in utter-

ing it.
And if this is true of religious teachers this just as true of people in other departments of life. Liberty is but a dream for any man who must conform his political opinions to those of his employer unless he would see his supply of food cut off. Many a man in the business world works for and votes for measures in which he does not believe, or becomes a party to trickery and dishonesty, because these are for the in-terest of the employer, and unless he works for the interest of his employer his family will lack food. Many a girl marries a man she distrusts, or even despises, because she

must marry or occome a pauper.

Therefore let those who would find the secret of independence in the face of humble circumstances first learn to most learn circumstances first learn to work, learn to command some useful occupation by which they may win from the world the necessities of life in return for honest and

worthy service.

2. But this is not the whole of Paul's secret. For one who has known prosperity to be obliged to face humble circumstances, to maintain courage and cheerfulness, is ely difficult. How shall he be able to do this?

Let him meditate upon the relation of values. Paul had been a man of great promise, and was on the high road to wealth and exalted position, but he lost it wealth and came to associate with slaves and people held in social contempt; he went back to tent-making, and from being a re-ligious leader became a common laborer. But his courage, instead of being diminished, was increased. No braver man ever lived. His cheerfulness was constant. When they had scourged him and placed him in the torturing stocks he sang. No pessimistic word ever escaped him, no gloomy reflection can be found in his letters. How did he escape gloom and despair under such circumstances? He had learned the relation of values. "All things which once stood to my credit I have now. for Christ's sake, come to reckon as loss.

More than that, I reckon everything eise
as loss, on account of the exceeding value
of knowing Jesus Christ my Lord. And
for His sake I have lost everything, and reckon it all as the merest refuse if I can but gain Christ, and be found in union with Him." Here was a man who counted wealth, position, country, home, every-thing as so much refuse if only he could feel that he possessed a true, honest Christ-

like character.

3 But that is not the whole of the se-cret. Listen: "I have learned the secret both to be filled and to be hungry, both to abound and to be in want." How? Be-cause I have discovered that "I can do all things in Him that strengtheneth me." To that God watches over him and loves him, there can be really no such thing as adver-sity. If come man of immense wealth and roved generosity, some man in whose onor you implicitly believe, were to seek you out and say, "Come, serve me. I need you. Go to work in my shop, or my vineyard: take up your residence in my house: what is mine shall be yours, and it shall what is mine shall be yours, and it shall be my care that you and yours do not suffe, want." If you really believed in that man and trusted him, there could be no further anxiety on your part. Only as far as you disbetieved in him, only as far as you distrusted his honor or his generosity could you be anxious. Now the richest being in the universe, God who owns it all, has laid Himself under obligation to us by bringing us into the world. God has duties, as every moral being must have. If a father or a mother has duties toward an offspring God must have duties to ward us. He has invited us to come and the in His house wea, has brought us here whether we would or not, and He has said whether we would or pet, and He has said

A SERMON FOR SUNDAY

AN ELOQUENT DISCOURSE ENTITLED

"CIRCUMSTANCES OF LIFE."

The Rev. Dr. Frank Oliver Hall Says We
Must Learn How to Face the ProsHe had learned how to be abased, but he

He had learned how to be abased, but he had also learned how to abound. He had earned to face adverse circumstances, and he had also learned to face prosperity. must all have known people who came must all have known people who came unscathed through adversity, and were afterward ruined by prosperity. Under the influence of good fortune they become conceited, arrogant and selfish. More people have been spoiled by wealth than by poverty. I have come to feel that no greater will can befull a woung man or woman evil can befall a young man or woman than to be rich through the effort of father or grandfather, and so be freed from the blessed necessity of winning one's own way. blessed necessity of winning one's own way. Those who struggle from poverty to affluence by learning first how to be abased afterward learn how to abound. But those who begin in abundance are frequently spoiled by possessing without effort what we are apt to call the blessings of life. Wealth may be a blessing, but poverty is oftener so. Jesus said: "Blessed are the poor." Now a poor man is not blessed beoftener so. Jesus said: "Biessed are poor." Now a poor man is not blessed because he is poor. If that were so how easy to secure blessedness. for any one of us to secure blessedness. But poverty urges to effort and effort opens the door to large attainment.

How, then, may one cultivate and pre-

serve such admirable qualities of character, the true riches of the soul, while fac-(1) Let him in the first place take a les-(1) Let him in the first place take a lesson in humility. We are apt to say of a wealthy man, "He is independent." It is a false saying. No man who lives in a civilized community is independent. The only really independent being is the savage man who lives by himself in the wilderness, dressing in the skins of wild beasts and the more of the moment he exchanges. eating roots. The moment he exchanges his bear skin for a blanket he places himself under obligation to the man who raises the sheep, the man who cuts the wool, the man who spins the yarn, the man who weaves the blanket. The moment he exchanges his diet of roots for one of bread he places himself under obligation to the he places himself under obligation to the farmer who raises the wheat, the reaper who cuts it, the miller who grinds it, and to thousands of others whose busy brains and hands have constructed the instruments which make these processes possible. This truth is extremely far reaching. Not only for material wealth are we under obligations to our fellows, but also for our intellectual wealth. Others have labored and into their labors. It is

we have entered into their labors. It is we have entered into their labors. It is creditable for a man to study and possess the wisdom of the ages. But let him temper his pride in the abundance of his intellectual possession with the thought that every great truth he learns has been discovered by another. Our abundance of intellectual riches has been dug out of the solid rock by the men of the past who labored with bleeding hands.

And this is just as true of those spiritual riches which we value. Liberty of thought, how much has it cost in the suffering and mighty courage of men who have long since gone to their reward? The environment of our lives which conduces to purity of heart,

gone to their reward? The environment of our lives which conduces to purity of heart, how much did it cost in the struggle of our ancestors out of a beastly state into decency of living? Let us not be wise in our own conceit, but in the midst of our abundance let us think humbly, soberly, according as God has given unto us, through the ministry of our fellow men, the measure of all things which we possess.

(2) Then as we face abundance, even as when we face want, let us endeavor to ap-

when we face want, let us endeavor to appreciate the relation of values. Is the man who possesses wealth better than the man who possesses nothing? Perhaps. But not because he possesses wealth. Is the university. because he possesses wealth. Is the university graduate, the man who possesses intellectual riches, better than the man who has never been to school? May be. But not because he is a university graduate. The man who possesses much and is stingy is worse than the man who possesses little and is stingy, because there may be an excess for the stingings of the may be an exand is stingy, because there may be an excuse for the stinginess of the man who has only a crust and faces starvation, but there is no excuse for the man who goes on adding barn to bara or thousands of dollars to other thousands, while his neighbors hunger. There may be excuse for the ignorant man for not trying to advance the intellectual standards of the community in which he lives. He has nothing to give, no capital to work with. But there is no exnot in want." he said. "I can earn the notessities of life."

In what an enviable position such a man stands. How much better it would be if every religious teacher of our time had been taught some useful occupation by

The lives. He has nothing to give, he has nothing to give, he has not man with the capital to work with. But there is no excuse to be made by the man who has had all the advantages that the colleges afford, for doing nothing for the world. He has power and should use it.

The only riches worth while are in the

character. Use your abundant possessions to help build the kingdom of God, as the workman uses his tools to construct a wall or to build a bridge. So shall your dollars be transformed into character, and

wall or to build a bridge. So shall your dollars be transformed into character, and your intellectual achievements minister to ethical attainments.

(3) Finally learn to face prosperity by continually acknowledging that what you seem to possess you do not really possess at all. You are only a trustee of a nortion of the estate which belongs to God. I possess so many golden dollars. How beautiful they are, how substantial, how enduring. See me clutch them. They are mine. I will hold them. Nothing shall rob me of them. Nothing? Wait. Shortly this hand of mine which clutches so firmly shall be palsied in death and later crumble to dust. The grasp upon the gold shall be loosened. Mine? It was never mine. Out of God's earth it came. In God's earth no human power can prevent its ultimately returning. "Naked came I into the world, and naked shall I depart thither." Tonight. may be, that journey shall commence. How absurd, then, to talk of my possessing wealth.

sing wealth. possessing wealth.

But there is one possession which we shall keep, and which shall endure as long as we endure. Character shall endure, because my character is myself. If one has learned love, that shall abide. Purity of heart, honesty of purpose, kindness of life shall endure, for these belong to the immortal soul of man. Said Jesus, "The man who in the spirit of love ministers to the sick, clothes the naked, feeds the hungry, visits the prisoners, he and he alone upon the throne, saying, 'Come ye blessed, inherit the kingdom prepared for you from the soundation of the world.'"

Kindress.

Have we thought that more hearts pine away in secret anguish for the want of kindness than from an, other cause in life? Kind words and a pleasant voice are worth great deal more than money, and yet hey are things which all can give, and give liberally, if they will. And when a few words will make a man happy, he must in-deed be a wretch who will not give them. If kindly courtesy were the rule at home and in social life there would be much more happiness. Kindness is like lighting another's candle at our own. That which the other gains does not take away any of our own light. Kindness is like a calm and peaceful stream that reflects every object in its just proportions. Kindness finds its way into hidden recesses of the heart, and brings forth treasures that otherwise would lie hid. Harshness, on the contrary, seals frem up forever. Opportunities of doing frem up forever. Opportunities of doing kind acts, if sought for, are forever starting up, and it is by words of kindness recurring daily and hourly that affection is won and preserved. He who neglects to do these trifles, yet boasts that when a great sacrifice is necessary he will be ready to make the sacrifice, if he does it at all, will do so more for his own sake than for that of his neighbor. We are surrounded by sensitive hearts; therefore, do not by sensitive hearts; therefore, do not breathe a sentiment or say a word that will offend another, or send a thrill of pain to his hosom. But speak promptly when you feel kindly. Many lose the opportunity of saying a kind word by waiting too long.— Montreal Witness.

From Everlasting to Everlasting.

From whatever angle the love of Christ is regarded, it is unspeakable. It is un-speakable in its length. It had no begin-ning; it knows no break; it has no end. ning; it knows no break; it has no end. The mercy of the Lord is from everlasting to everlasting. It is unspeakable in its breadth. It includes each and all. It is like a benediction upon every soul. It is unspeakable in its depth. It saves to the uttermost. And it is unspeakable in its height. It makes us joint heirs with Christ, kings and priests with God forever.—A. J. F. Behrends.

The very personification of envy is that which the henpecked husband and the bachelor who has been disappointed in love Scriptures.

SUNDAY SCHOOL THE RELIGIOUS

FOR APRIL 19.

Subject: The Law of Love, Rom. ziff., 7-14-Golden Text, Rom. xiii., 10-Memory Verses, 9, 10-Commentary on the

Day's Lesson. 7. "To all." To all those in authority over you. "Tribute." Tax on person or property. "Custom." Revenue. Toll on merchandise. "Fear." Such as is due to a property. "Custom." Revenue. 1011 on merchandise. "Fear." Such as is due to a public official and to an authorized aven-ger of wrong. "Honor." Do not behave disrespectfully to any person, and to those in authority show reverence and respect on account of the dignity of the office, even though you cannot respect the man.

8. "Owe no man." It cannot be sup-posed that the apostle meant to prohibit the contracting of debts on any account. Christians are indeed under the highest obligations to pay all legal demands with-out reluctance or needless delay and with great punctuality, and they should avoid all superfluous expense and carefully guard seainst contracting any debts which they an supernuous expense and carefully guard against contracting any debts which they have not a reasonable prospect of discharg-ing. They ought also to stand aloof from all adventurous speculations or rash en-gagements, beyond their circumstances, gagements, beyond their circumstances, and whatever may expose them to the danger and discredit of not rendering to all their dues. "Love one another." In the preceding verses the apostle has been showing the duty, reverence and obedience which all Christians, from the highest to the lowest, owe to the civil magistrate, whether he be emperor, king, pro-consulor other state officer; here he shows them their duty to one another.

9. "Shalt not commit," etc. In this yerse the apostle quotes from the law as

yerse the apostle quotes from the law as though he would say that the perfect love which he declares they owe to one another will enable them to fulfill all the obligations of this law. And whatever he has omitted, which the law contains, is all covered in keeping the law of love. "Thy neighbor as thyself." When this is done neighbor as thyself. When this is done
in reality there is completeness and we
keep the whole law. He that loves another
will not deprive him of his wife, of his life,
of his property, of his good name, and will not even permit a desire to enter into his heart which would lead him to wish to posheart which would lead him to wish to pos-sess anything that is the property of an-other. The law of love forbids the use of intoxicating liquor, forbids its sale to oth-ers, and will not permit us to assist those persons who sell liquor to others, either by lending them money, by renting our buildings to them, or in any way giving them our support and showing them favor. 10. "Worketh no ill." The law of love forbids the doing of anything that would forbids the doing of anything that would injure myself or others. Where love injure myself or others. Where love reigns the golden rule is practiced, and he who loves acts toward his neighbor as he would that his neighbor would act toward him, therefore this law of love can never work ill toward another, and thus the law is fulfilled by love. Intemperance is the exact opposite of this. It causes men to break every commandment, and to work ill of every kind to his neighbor.

11. "Knowing the time." The nature

11. "Knowing the time." The nature and character of the period in which we live. "High time." That is, the hour has arrived. "To awake." How many soarrived. "To awake." How many so-called Christians are fast asleep? The ac-cursed liquor traffic is becoming powerful, bold, defiant; is destroying our best brains and blood; is ruining our morals; is undermining the Christian Sabbath, one of the pillars on which our nation rests; is filling the land with paupers, disease and crime, and yet we sleep on peacefully as though we had no responsibility in this m. tter! "Salvation nearer." etc. The pe-riod of completed and ultimate salvation is nearer than when we first helieved. We s nearer than when we first believed. have only a little time remaining in which to work, therefore awake from thy slum-berings and come forth to immediate ac-

12. "The night." Of heathen darkness, gnorance, immorality and wretchedness. Far spent." Heathen darkness was rapidly coming to an end. The full manifesta idly coming to an end. The full manifesta-tion of the sun of righteousness in the illumination of the whole Gentile world, approaches rapidly. "The day." Of the deliverance from evil; of true Christian deliverance from evil; of true Christian knowledge; of purity, happiness and peace; of eternal blessedness "is at hand." "Let us cast off." The works of darkness described in the next verse. The Christian is obliged to renounce and "cast off" many things. He is required to be separate from the world (1 John 2: 15, 16), and to "touch not the unclean thing" (2 Cor. 6: 17). "Let us put on." There are some things for the Christian to receive and ac-

things for the Christian to receive and accept. The power of a living Christ living in the soul will be an "armor of light." In Ephesians 6: 11-17 we are exhorted to put on the armor which God has provided for the Christian. Protection is provided for every part but the back, which shows that the Christian is never expected to flee from an enemy. "Of light." Light itself is an armor. That person whose actions are open to view, who does nothing in the dark and under cover, is in a safe position. He can prove his whereabouts. The armor of "light" is his protection.

13. "Walk honestly." Be decent, or derly and sincere in all deportment, an example for all eyes to look upon. Men choose night for their revels of sin and superstitious doings, but children of light (Eph. 6: 11-18) must behave becomingly and live above such censure. "As in the day." In an open way which every one may see and know. "Not in rioting and drunkenness. They are not to induge in revels where intemperance in eating and drinking is common and where indecent exercise in games, etc., follows, and where conversation is corrupt. This was what the heathen did whom they so condemned. on the armor which God has provided for the Christian. Protection is provided for every part but the back, which shows that the Christian is never expected to flee from an enemy. "Of light." Light itself is an armor. That person whose actions are open to view, who does nothing in the dark and under cover, is in a sale position. He can prove his whereabouts. The armor of "light" is his protection.

13. "Walk honestly." Be decent, orderly and sincere in all deportment, an example for all eyes to look upon. Men choose night for their revels of sin and superstitious doings, but children of light (Eph. 6: 11-18) must behave becomingly and live above such censure. "As in the day." In an open way which every one may see and know. "Not in rioting and drunkenness. They are not to indulge in revels where intemperance in eating and drinking is common and where indecent exercise in games, etc., follows, and where conversation is corrupt. This was what the beather did when they so condemned conversation is corrupt. This was what the heathen did whom they so condemned. "Strife and envying." The very opposite of love, but the result of such practices as were mentioned above. This exhortation made plain the standard of Christianity. made pian the randard of Christianity, holding it in contrast with the heathen practices. And if this epistle should fall into the hands of the Roman magistrates or others they would see the purity of the doctrine of the Christians. The apostle

wisely puts everything to prove the value of virtue and the darkness of sin. 14. "Put ye on-Christ." Without further comment on heathen practices, the apostle plainly explains what the armor of light means. It was plain to be seen what they must put aside, and this exhortation would apply to all who might hear it. To put on Christ signifies receiving and behaving the gospel. This fully done and held to would stop all thought of following the stop of the stop o any sinful inclination of their nature.
"The flesh." By flesh here we are to understand the carnal nature, the gratification of which led to the abominations. Intemperance puts off Christ and provides for the lusts of the flesh. Christ is able to so completely cleanse the heart from sin and fill it with love that no principle of sin or desire for sin will remain.

There are now in the United States over 200,000,000 fruit-bearing apple trees, producing annually 170,000,000 bushels of apples. In good crop years we export 3,000,000 bushels of apples and consume at home two bushels annually for every adult and child in the country. There are six teen apple-growing States which produce 147,280,424 bushels of apples. All the other States together produce only 28,107,802 bushels. New York now stands first with 24,111,257 bushels. Pennsylvania second with 24,000,051 bushels, Ohio third with 20,617,480 bushels, Virginia fourth with 9,825,932 bushels, California is fifteenth in the list with 3,488,208 bushels. the list with 3,488,208 bushels.

Rartenders Form Tectotalers' Union. The bartenders of Terre Haute, Ind., have formed a novel union. The chief pur-pose of the union is to promote total abstinence among its members. The bartend-ers say their own and the interest of their employers demand sober men behind the

Coat Discovered in South of Spain.

A large deposit of anthracite coal has been discovered in the Province of Cordoba, in the South of Spain. A company, with a capital of \$1,500,000, has already with a capital of \$1,500,000, has already been formed for the purpose of exploiting the new field.

A Bible Society's Figures.

INTERNATIONAL LESSON COMMENTS READING FOR THE QUIET HOUR

WHEN THE SOUL INVITES ITSELF:

Poem: Trust God -- Unused Source of Strength - Few People Get as M: Help From Their Surroundings as is-

Always Possible.

How little is knowledge, how limited thought!
How helpless and puny are we!
We think what we hear and believe as we're taught,
But learning and science seem little or naught

naught
In the solving of life's mystery. Confronted by marvels on sea and on plain, And in worlds that above us revolve, Our much-vaunted reason may try to ex-

plain, But only to find all our efforts in vain, Creation's great problems to solve. We study the planets and think we are

wise, We measure the orbits they trace; We weigh the bright stars and can recke their size, But none can determine the height of the

Or measure the infinite space.

All things that are born in their grave are soon laid;
Time eeems to the living a foe;
We wonder why anything ever was made if only to bud, to blossom, and fade Or vanish like fast-melting snow. There are those who live long with honor

and fame
And some in their infancy die,
And some have to struggle with sorrow and shame—
We wonder why all of us are not the same;
The wisest can never tell why.

We turn to our reason to settle a doubt Yet know not what reason may be; Its substance and form we know nothing about, The cause of its being we cannot find out, So dull and so foolish are we.

There seems no foundation where reason may stand
In realms where no mortal has trod;
Infinity mocks us on every hand,
Our learning and logic are ropes made of sand; There's nothing to rest in but God.
—Frank Beard, in Ram's Horn.

Neglected Aids.

Neglected Aids.

It is an inspiring thought for an earnest man that there may be sources of spiritual strength within his reach which he has not yet utilized. In the material world powerful resources have lain long neglected—steam, electricity, etc.; why may it not be the same in the world of swirit, including one's own individual spirit?

Perhaps the dream of discovering a great, absolutely new source of strength is vainabut it is somewhat more than probable that certain means of grace lie near at hand, recognized, but not used or not half used. Nature is one such means of grace, a trust sacrament. Not often, however, when we are in human company. Exclaiming "What a pretty sunset!" conveys no real grace to speaker or listener. Once a week get away from the children. Get away from even your husband or your wife. Be queer, go out alone, and quietly observe the sky, the clouds, the trees, the shadows, the differently colored grasses. Soak nature in. That is one way to refreshment and calm. Make the effort to have a little religious conversation with your fellow-men. More of them than you think know the language of faith and piety, and would like to use it, too, if there were some one to talk to. It is a wonderful help to find this out in men. Your own timid suggestion comes back to you, encouraged and braced. Your confidence in the spiritual and eternal things is broadened and brightened. We hazard the assertion that nine out of ten Christians do not use this source of strength.

Few people gain as much even from religious worship as they ought to do. After a Christian Endeavor service a few nights ago a man in passing out said to the pastor: "What a helpful meeting this was." The pastor stared at him in amazement; in his anxiety that the meeting should go well he had been watchful only for its defects. The other had cast that burden on the Lord. He had kept praying for the speakers. He had turned the exhortations into prayers for himself. He had prayed for his fellow-histeners. Every reader of these lines could

Take then thy fate, or opulent or sordid;
Take it and wear it and esteem it blest.
Of all the crows that ever were awarded.
The crown of simple patience is the best.
—Boston Congregationalist.

Make Every Day Count. The man who starts out in the morni with a determination to do something during the day that will amount to something, that will be distinctive, that will have individuality, that will give him satisfaction at night, is a great deal more likely not to waste his day in frivoious, unproductive wate his day in involus, improductive work than the man who starts out with no plan. Begin every day, therefore, with a program, and determine that, let what will come, you will carry it out as closely as possible. Follow this up persistently, day after day, and you will be surprised at the result.

Make up your mind, at the very outset of the day that you will accomplish some-thing, that you will not allow callers to chip away your time, and that you will not permit the ittle annoyances of your busi-ness to spoil your day's work. Make up your mind that you will be larger than the trifles which cripple and cramp mediocre lives, and that you will rise above petry annoyances and interruptions and carry out your plans in a large and commanding way. Make every day of your life count for something, make it tell in the grand results, not merely as an added day, but as an added day with something worthy achieved. O. S. Warden an added day with something achieved .- O. S. Marden.

No tendency of mind or speech is more fatal to a temper of kindness than a habit of criticism. Much of our criticism of friends and relatives is thoughtless and impulsive. We do not approve of what they say or do, or we do not like the way they do it, and we impetuously say so. The habit easily degenerates into censoriousness, and before ever we are aware, we have grown sharp, disagreeable and uncharitable. A good rule is to say nothing unkind of any one at any time. If this be life's undeviating custom and the law of kindness be ever on our lips, we shall not kindness be ever on our lips, we shall not fall into the temptation to criticise, or, if we shall easily overcome it .- Marga pat E. Sangster.

According to a pamphlet recently issued Professor C. B. Black, of the University of Chicago, Chicago has 500,000 people that speak German, 125,000 Polish, 90,000 Bohe-mian, 50,000 Norwegian, 50,000 Yiddish, 35,000 Dutch, 25,000 Italian, 20,000 Danish, 15,000 French, 10,000 Irish, 10,000 Croatian and Servian, 10,000 Slovakian, 7000 Russian,

Chicago's Foreign Population.

5000 Hungarian and 9000 Greek. Canada's Rolling Stock.

There are 2444 locomotives in the service of the Canadian railways. The passenger vehicles number 2020 and goods wagons 75,240.